

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK
and
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH
THE CHURCHES

The Annual Conferences at Novi Sad and Sofia.

Trends and Tasks of Today.

The present world situation, fraught with tremendous issues, raises serious obstacles, but offers also vast opportunities to the Churches in the international field. The growing tension between opposing political forces, the shattering of laboriously established forms of international cooperation, the disruptions in social and cultural life, these and all other features of the whole crisis under which mankind is suffering, involve the oecumenical movement in a renewed and earnest consideration of its genuine aims and methods. The oecumenical activities of today are therefore particularly marked by the consolidation of forces and the reaffirmation of basic principles. It can truly be said that the world crisis has not weakened the missionary impulse of the oecumenical movement. On the contrary, it has been a contributory cause of a deeper understanding of the real task of the movement, namely, a united effort on the part of the churches to bear prophetic witness to God's call for peace, justice and love.

Among some of the most noticeable trends in the manifold oecumenical activities of today may be mentioned: the focussing of attention on the great problems of State, Nation and Race, and the necessity for elaborating in forceful and unequivocal terms the genuine Christian approach to these complexities; the strengthening of the ties between the Orthodox and the Protestant Churches; and the closer cooperation of the various oecumenical organisations. These tendencies gave a definite significance to the September meetings of the Universal Christian Council (at Novi Sad) and of the World Alliance (at Sofia).

Since its very beginning, the World Alliance has been concerned with the whole problem of State and nationalism, attacking it in particular from the viewpoint of Disarmament and of the Minorities question. The resolutions adopted at Sofia clearly indicate the earnestness and consciousness of their Christian responsibilities with which the leaders of the Alliance are working for a clear understanding of the maze of conflicting aims and interests underlying war, and for the stimulation and combination of all Christian forces in the interest of international peace and justice. It is

however significant for the present world situation that the Universal Christian Council also, in its dealings with the Christian attitude towards social problems, has in the course of the last year been more and more forced to consider the question of State and politics. Thus, for example, the decision has been taken that its next international study conference shall deal with the subject: State Authority and its due limitations, from the Christian viewpoint, in relation to the individual, the world order and the Church. It is obvious what fruitful possibilities of cooperation in research and action between the two movements arise out of this unification of interests.

The discussions held at Novi Sad and Sofia on "the present religious, social and political situation", which dealt in particular with events in Germany, fully evidenced the urgent necessity for a clear-cut restatement of the Christian principles as regards the the State and Race, not in vague terms but in all its concrete implications. The discussion resulted in an unambiguous reaffirmation of the universalism and sovereignty of the message of Christ over against all national and racial absolutisms, and showed the extreme value of having such an instrument as the oecumenical movement for voicing the conscience of the Churches.

The future historian of the oecumenical movement will, without doubt, consider the establishment of closer relations between the Orthodox and Western Churches, manifested in various ways, as one of the most important features of the oecumenical activities during this year. The regional Balkan Conference at Bucharest in May, jointly arranged by both movements, marked an important step, and the meetings at Novi Sad and Sofia, in a remarkable atmosphere of friendship and mutual understanding, have so strengthened the already existing ties that they can no more be dissolved.

Another question which has been considerably furthered by these meetings is that of a closer cooperation between the various oecumenical movements. The very nature of their work has continuously brought the various movements nearer one another. This tendency has been particularly marked as regards the World Alliance and the Universal Christian Council, and has found outward manifestation in the creation of a joint General Secretariat, a joint Youth Commission and, most recently in the establishment of an International Christian Press and Information Service at Geneva, jointly with the other Christian world organisations. A further result of this cooperation is the decision to hold the important meetings of 1934 at the same place, probably Budapest, and to elaborate a common policy and a common programme of work in preparation for the planned world conference in 1937.

This short survey, indicating some main trends of work, is intended to show that the World Alliance and Life and Work are fully aware of their responsibilities in this time of confusion and distress, and that they are endeavouring to give their due contribution to the task of the Church Universal. The tasks ahead are enormous and call for full devotion on the part of those directly concerned with this œcumenical work. They call for earnest prayer and active support on the part of all Christians. But the ultimate power behind all œcumenical work was once indicated by the great Archbishop Soederblom in the following words: "We are weak, our achievements nought. But it is my firm belief that God's hand guides this œcumenical work. And therefore we can and must carry it on."

I B.

Opinion of the Theological Faculty of the University of Marburg.

Theological Faculty
of the University.

Marburg, September 20, 1933.

The Theological Faculty has received the following petition:

"The pastors assembled at Marburg and the pastoral and lay delegates of the Kurhessian Church Assembly from the three Upper-Hessian districts of the Provincial Protestant Church in Hessen-Kassel request the celebrated theological faculties of Marburg and Erlangen

for an official and responsible expression of opinion to the Christians of the German Protestant confession as to whether the law recently passed by the General Synod of the Churches of the Old Prussian Union and intended for the whole German Protestant Church concerning conditions of appointment for clergy and church administrative officials - including the Aryan Paragraph - is in accordance with or contradicts the teaching of the Holy Scriptures, the Gospel of Jesus Christ and the teaching of the Apostles, the nature of the sacraments of Baptism and Holy Communion, oecumenical beliefs and the Reformation doctrine of redemption of the Church and its office through Jesus Christ, by baptism and the Holy Communion, as well as the preamble to the Constitution of the German Protestant Church."

Marburg, September 11, 1933.

(Signed) Schmidmann,
District Pastor.

After discussion at its meeting on September 19, the faculty unanimously resolved to send the following reply, both to those by whom the petition is signed, and also to bring it to the knowledge of the authorities of the German Protestant Churches, theological faculties, members of the German Protestant National Synod and the ecclesiastical press.

The law relating to the legal position of pastors and church officials ^{includes} the following principal terms from the newly adopted law relating to the employment of State officials.

§ 1 (1) No one may be a pastor or a general administrative church official who has not fulfilled the prescribed educational conditions for his career, or who does not unreservedly declare himself for the national State and for the German Protestant Church.

(2) No one may be appointed as a pastor who is of non Aryan descent, or who has married a person of non Aryan descent. Pastors or church officials of Aryan descent, who have married a person of non Aryan descent are to be dismissed. The terms of the State law define which persons are to be regarded as being of non Aryan descent.

§ 3 (1) Pastors or church officials whose activities do not guarantee that they are always and unreservedly for the national State, are to be placed in a state of retirement.

(2) Pastors or church officials who are of non Aryan descent, or who have married persons of non Aryan descent, are to be placed in a state of retirement.

§ 8 (1) Retirement and dismissal from service are definitely decided by the Government of the Church of the Province, without recourse to appeal.

§ 11. The terms of §§ 1 and 3 are valid both for members of ecclesiastical bodies and for holders of honorary office.

Cases that would come under § 3, articles 3 and 4, in which § 3, article 2 would not apply, can be left aside here, since they do not concern the principle of the law. They show, however, some uncertainty on the part of the legislator as regards his own principles and at the same time suggest their political origin and the foreign nature of their character to the substance of the Church.

The Faculty maintains that the basic terms of §§ 1 and 3 and also 11, quoted above, are incompatible with the nature of the Christian Church as testified by the solely competent authority of Holy Scripture and the Gospel of Jesus Christ and by the principles of the Reformation. The Faculty also draws attention to the fact that the Concordat concluded by the German Reich with the Papal See, regarding the legal position of the Catholic Church in Germany, contains nothing that corresponds to these provisions.

The first of the above named provisions (§ 1, article 1, § 3, article 1) threatens the independence of pastors in their teaching and their care of souls and of church officials in the execution of their office, an independence that is dependence on the word of God and on the Christian conscience. They are faced with the danger of having to subordinate their personal responsibility to subjective, temporary, political or ecclesiastically political views of the higher church authorities, or of ecclesiastical groups or of people outside the ecclesiastical sphere. The danger is all the greater since the terms of the law are formulated in a manner that is capable of indefinite expansion, and since in their application, all legal proceedings are forbidden. It is self-evident to Protestant pastors and church officials as Christians that they work for the Church and the State of their nation; this obligation is included in their obedience to the Word of God. But this very obedience imposes a reservation, namely, that the task of the church is non political and that in certain instances this task may compel the Church to adopt a suitably critical attitude towards events in the life of the State and of the Church. In the Reformed Church, a law can only serve to protect those who wish to execute their spiritual tasks honestly and without restriction, and to keep the clergy free from political life. These cases of dispute require to be settled in such a manner as will afford protection against all false accusation and arbitrary decisions. Well known instances in history emphatically

1) (3). Article 2 will not apply where special services in the building up of the Church in the German spirit can be shown.

(4). The terms of Article 2 are not valid for pastors and church officials who were already appointed on August 1, 1914 as pastors or church officials of the State, of a Province or of another public body, or who went to the Front in the World War for the German Reich or its Allies, or whose fathers or sons fell in the World War.

stresses

/ the fact that, in the interest of the State itself, the teaching and organisation of the Church must not be mixed up with politics.

The second of the above mentioned provisions (§1, article 2, §3, article 2) gives inferior rights and an inferior position to churchmen of non Aryan origin, since the holding of office in the Christian Church is denied both to them and to members of the Church of Aryan descent who have married non Aryans.

That the Gospel of Jesus Christ as the Saviour of the World is addressed to all people, and therefore to all races, and that all, therefore, who believe in it and are baptised belong to the Church of Christ, is indisputable. 2) The members of the Church are brothers one with another. The conception of brotherhood does away with all legal inequality as well as with all avoidable separation in earthly relations. Separation and legal inequality realised in such a way that special communities are formed for Jewish Christians, or that Jewish Christians are forbidden to take any Christian office, are equally to be condemned. The Christian Church recognises no divisions save into denominations on the one hand and into countries and nationalities on the other; and this latter only in the sense that people who speak the same language and owe allegiance to the same State have natural and political reasons for grouping themselves together, but without fundamentally excluding from church membership persons of foreign tongue or foreign nationality. With regard to ecclesiastical office, the legislation of the State Church, and particularly the law of State contracts (Staatsverträge) only requires of pastors that they shall be nationals, as a rule to which exceptions may be made. In the whole history of the Church and in the law of all nations, the Jew is not regarded as being of a different race, but simply as belonging to another religion which does not recognise in Jesus the Christ of God. The Jew who recognises that the law and prophets of his people foretold Christ, and who is converted and baptised, is no longer a Jew in the eyes of the Church and on the part of the Church no restrictions of civil law have been applied to the converted Jew. If a State, in its estimate of racial factors that did not exist in former times, has decided that such restrictions are necessary on national political grounds, they have no validity as such in the domain of the Church, for the Church is nothing else than the body of those who believe in Christ and who are baptised in His Name. It would cease to be this in the full sense, if it allowed any other methods of distinction in its life. The Church cannot give up its unity, which is the unity of the Body of Christ into which all believers are baptised in the spirit. 3). It knows no other basic reason for division than unbelief and heresy, if and when these cannot be overcome by the strength of the spirit.

One dare not say that this unity only applies to the Church Invisible, and that the barriers which divide men in other spheres of life must be observed and retained in the visible Church. The 2) "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10, 34, 35. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3, 28.

3) For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit." 1. Corinthians. 12, 13.

visible Church must form itself as far as possible on the invisible Church, if it really believes in it. It may have "spots and wrinkles" as inevitable signs of human weakness (Ephesians 5,27), but to mutilate it deliberately is a sin against the Spirit. To tolerate imperfection in the Church as anything other than human weakness,- and it cannot be maintained that the deprivation of rights from which Christians of Jewish origin are suffering in the German Protestant Church comes under this heading,- is making a virtue of the lack of faith and love and eliminates the Gospel of the Kingdom of God and of the justification of the sinner by His Grace through faith.

Further, it may not be contended that race and nationality, as part of the order of creation, are not to be ignored by the Church, but rather to be respected. The fact that in the whole course of its history the Church may have failed on this point is no reason for not following the right course with all the more resolution now that the error has been recognised. But it is wrong to refer to the order of creation in this connection. If, in its teaching and its care of souls, the Church has not always dealt rightly with the question and grave task with which it is faced by reason of differences of race and nationality, if too often it has failed to examine these questions as they have come up in the course of history and by the very force of events, and if it has regarded them as inopportune,- the very fact that no special laws are provided for such questions in its constitution is entirely consistent with the order of creation. For this order is recognised by faith as just and this creation is nothing but the dominion of God over all His creatures, and His judgment frees us all from sin. The Church, which must always serve races and nationalities, deprives them of its essential message if it recognises that the fact of belonging to one race or to another implies free access to the Church for one, and exclusion for another. The cultivation of race and nationality as gifts of creation is only possible in the Church insofar as it brings them all together in itself, and teaches to each both the call to individuality and the guilt of deliberate aloofness. Otherwise, the worship of creation takes the place of the worship of the creator.

The entirely isolated examples of small Church bodies outside Europe with racial limitation of church membership, as in Asia, Africa, America (where, in any event, it is not a matter of distinction between Jew and Aryan) must be regarded as instances of backward organisations which have lost the essentials of the Christian message and its claims. Nor is this the place for reference to Jewish Christian communities in the time of the early Church. It was not a question of communities defined by race, but rather of Christians who felt that they must combine the upholding of the Old Testament law with faith in Jesus as the Christ; communities that came into being in the first place not because the Christian communities of the Graeco-Roman world excluded Christian Jews, but rather because a part of these latter excluded themselves from the former. If one recognises in the Apostle Paul the "chosen vessel" of the Lord Jesus Christ (Acts 9,15), then one does material harm to the Gospel, which is also the Gospel of Luther, in recognising or introducing such divisions. It may well be remarked here that Christians of Jewish origin have been called to blessed service to the Christian community in our Fatherland and in our day, just as in all times and in all nations. We only mention here the theologian August Neander, the writer of church hymns Philipp Spitta and the painter Wilhelm Steinhausen. In the theological work of Neander, the spiritual

verses of Spitta and the art of Steinhausen, no non-German characteristic can be traced. On the contrary, they are all representative of the particular German type of protestant piety, and prove that its special character has in no way suffered from the fact that they had been received into the community of Christian faith and love.

Anyone who does not wish to recognise, with the Apostles and the Reformers, the complete unity between Jewish and non Jewish Christians, as it is expressly developed in the Epistle to the Ephesians, or to bring it to realisation in the Constitution of the Church, is deceiving himself when he professes his belief in the Holy Scriptures as the word of God and in Jesus as the Son of God and Lord of all. It is indisputable that God taught His word in the world not only through the Old Testament, but in the New Testament through the Jews and that He chose His Son from among the Jews. The attempts to find in Jesus a man of Aryan race are without all historical foundation and remain ineffectual, since His message presupposes the law and the prophets of the Jews as God's revelation and since His apostles were, in any event, Jews. To deny that the birth of Jesus from David's stem has any importance in the history of salvation, in relation to the fact that He is the Son of God, is completely to misunderstand the meaning of faith in Jesus as the Son of God. To base the banning of Christians of Jewish descent on the fact that Christ was crucified by the Jewish people is pharisaical distortion. And with all this, the fact of salvation in history which God has brought about is judged by men who are ashamed of it, and the worship of the world goes on side by side with the worship of Christ.

The first article of the Constitution of the German Protestant Church of July 11, 1933, reads as follows:

"The inviolable foundation of the German Protestant Church is the Gospel of Jesus Christ as it is revealed to us in Holy Scripture and as it is brought newly into the light in the confessions of the Reformation. Hereby the full powers required by the Church for the accomplishment of its mission are determined and defined."

If, from the theological point of view, these statements are to be taken seriously, then all restriction of church teaching through politics of the State or the Church, and all limitation of the rights of non Aryan Christians, are incompatible with them.

The Theological Faculty of the University of Marburg,

(signed), D. von Soden,

Dean.

DECLARATION OF THE GROUP "EVANGELIUM UND KIRCHE" AT THE
GENERAL SYNOD OF PRUSSIA.

We have come to this General Synod in the hope that here, for the sake of the tasks placed on our church by the national upheaval, a final stop would be put to all actions and methods of the last months. We have gone through a great deal in our evangelical church, which, as you know, we could never approve. We have accepted it because we have been repeatedly assured that a real collaboration in the service of the church which has to be given to our nation, would be warranted in full ecclesiastic freedom under the protection of the standing church-law and in a sincere brotherly discussion.

To day we must declare that we are deeply disappointed.

The following paragraph deals with rules and laws which alter the constitution, as for instance the application of the Aryan paragraph, which have been communicated to the group only the evening before.

All this is done without the exceedingly needed theological and ecclesiastical scrutiny and without preliminary discussion which would throw light on the things.

We state with deep emotion that at this hour in which the supreme Synod of our State churches has to take a most serious decision concerning the form and the very nature of our church, it is not a collaboration in the spirit of the church which we expected confidently, but the regardless use of force that must decide. This procedure which you can follow owing to your majority, carries the methods of the world into the church and is incompatible with the Christian duty to collaborate as brethren.

It is our supreme and first anxiety to preserve the pure preaching of the Gospel and to be loyal to the task which our church has to fulfil amongst the people.

But a synod offends the confession of the church not only when it propagates a heresy but also when it denies and destroys the spirit of the christian communion. We are desirous to collaborate earnestly and to be of any service for the construction of our church in the future as we have done in the past and to tend a hand to everybody who loves our evangelical church. But we cannot, by a further participation in the votes of the synod, give to the latter the appearance of a real christian synod. We cannot take the responsibility of a fraternity in appearance that does not exist in reality. We refuse co-responsability for this synod because we cannot recognise it before history and Christianity as a real one.

May God help us.

May God help our church.

RECEIVED
GENERAL INFORMATION
2, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

THE NEW TESTAMENT AND THE RACE PROBLEM.

In regard to this question twenty German Professors of Theology have made the following statement, which has been submitted to the National Synod, of the German evangelical church in the form of a memorial:

"In view of the questions provoking the present day discussions we Professors and academical lecturers of theology, officially responsible for the interpretation of the New Testament, declare the following:

1. According to the New Testament the Christian Church is a church of "Jews and Gentiles" visibly united in one communion. (conf. Rom. 9-11; Eph. 2.14 sq; Gal. 2.11 sq; Act.2.1 sq 10. 34sq).
 2. According to the New Testament only faith and baptism are decisive for the incorporation with the church; Jews and Gentiles may equally be gained to faith and be baptized. (Matth. 28. 18 ; Marc. 16. 15 sq. 1 Cor. 12. 12 sq)
 3. According to the New Testament Jews and Gentiles are in the same way fit to serve the Church. They are called to a church-office by the Church - and only by her - according to their faith, conduct of life and personal capacities (1 Tim. 3, 2-4; Tit.1. 6 sq; 2 Tim. 2. 24; Act. 20.28; Pet. 5,2 sq.)
 4. This attitude is based on the fact that according to New Testament the Church has been brought into the world only by the Holy Ghost. It is God who through the audible word of His message and the visible sign of baptism calls men of all races and nations to join in one common church, the believers of which do represent the visible body of the invisible Head, Christ, and are, therefore, bound together in the visible communion as His limbs. (Eph. 4.4 sq. Joh.1. 12sq; 10.16).
 5. It is therefore our opinion that the christian church in her teaching and actions as a rule cannot disown this standpoint."
- September 23. 1933.

Brandt-Bethel; Bultmann- Marburg; Deissmann - Berlin; Deissner - Greifswald; Fitzner - Breslau; Heim - Tübingen; Jeremias - Greifswald; Jülicher - Marburg; Juncker - Königsberg; Lietzmann - Berlin; Lohmeyer - Breslau; Lueken - Frankfurt; Lütgert - Berlin; Oepke - Leipzig; Schlier - Marburg; K.L. Schmidt - Bonn; Schmitz - Münster; Schniewind - Königsberg; von Soden - Marburg; Windisch - Kiel.

Theological Opinion from Erlangen on the Admission
of Christians of Jewish Origin to office in the
German Protestant Church.

The following petition has been addressed to the Theological Faculty of Erlangen University:

"The pastors assembled at Marburg and the pastoral and civil delegates to the Kurhessian Church Assembly for the three Upper-Hessian Church districts of the Provincial Protestant Church in Hessen-Kassel request the celebrated theological faculties of Marburg and Erlangen

for an official and responsible expression of opinion to the Christians of the German Protestant confession as to whether the law recently passed by the General Synod of the Churches of the Old Prussian Union, and intended for the whole German Protestant Church, concerning the conditions of appointment for clergy and church administrative officials, - including the Aryan paragraph - is in accordance with or contradicts the teaching of Holy Scripture, the nature of the Sacraments, Baptism and Holy Communion, oecumenical beliefs and the Reformation doctrine of the redemption of the church and its office, through Jesus Christ, by Baptism and Holy Communion, as well as the Preamble to the Constitution of the German Protestant Church."

Marburg, September 11, 1933.

(Signed), Schmidmann,
District Pastor.

After very thorough consultation, which resulted in the fullest agreement on the special points at issue, the theological faculty charged its representatives of systematic theology to reply to the petition.

Their opinion reads as follows:

The petition refers to the following fundamental terms from the law passed by the Prussian General Synod regarding the legal position of pastors and church officials:

§1, Article 2. No one of non-Aryan descent, or who has married a person of non-Aryan descent, may become either a pastor or an officer of general church administration. Clergy, or officials of Aryan descent, who have married a person of non-Aryan descent, are to be dismissed. The terms of the State law define which persons are to be regarded as being of non-Aryan descent.

§3, Article 2. Pastors, or church officers who are of non-Aryan descent, who have married people of non-Aryan descent, are to be placed in a state of retirement.

Article 3. Article 2 will not apply in cases where particular service can be shown in the building up of the Church in the German spirit.

Article 4. The terms of Article 2 do not apply to clergy and church officials who were already on August 1, 1914, clergy, or officials of the Church, of the State, of a province or of another public body, or who went to the Front for the German Reich or its Allies in the World War, or whose fathers or sons were killed in the World War.

§ 11. The terms of §§ 1 and 3 are valid for members of church bodies, as well as for those holding posts of honour in the Church.

The Prussian General Synod, in reaching these decisions, is following the custom of the Christian Churches of all times of making admission to office dependent on the fulfilment of definite personal pre-conditions in the candidate (1.Tim.3, 1 - 13). In the German Provincial Churches that have existed hitherto, such pre-conditions have been required, for example, for the pastoral office, as biological indications of age, genealogy and physical fitness. In the decisions imposed, the requirement of Aryan descent is newly introduced. In order to arrive at a theological judgment on this demand, the relation of the Christian Churches to national distinctions, and in particular, the effect of this relation on admission to ecclesiastical office, must be examined.

1. On the evidence of the New Testament, the Will of God was fulfilled in Jesus Christ our Lord, in His death and resurrection, so that all men might be saved. From the universal validity of this gospel no man, and certainly no whole nation, is to be excluded. All who have come to believe are, on the testimony of the Apostle, one in Christ. In union with Christ, there is no distinction before God between Jew and non-Jew. But the fact that all Christians in common are children of God eliminates all biological or social distinctions, and binds every man in the calling to which he was called. (1.Cor.7, 20). To be bound biologically to a definite nation, which by fate we cannot escape, is a fact to be recognised by Christians in thought and in deed.

2. The external order of the Christian Church must correspond, according to Reformation doctrine as distinct from that of Roman Catholicism, not only to the universality of the Gospel, but also to the historical-national membership of Christian men. According to Conf. Aug. VII, the demand for unity is limited to purity of doctrine and the administration of the Sacraments. Further possibilities of distinctiveness in other questions of ecclesiastical order are illustrated by the Apologia, in reference to the fact that in the Early Church, Jewish Christians did not follow the same ecclesiastical order as Christians converted from paganism (Apol.4,42 and following pages, Müller,p.161). One-ness in Christ is for the Lutheran Confession no question of outward organisation, but rather of creed.

In accordance with these principles, the churchmanship that originated in the Wittenberg Reformation introduced the limitations of the various nations, and in their church language, in worship and constitution, not only preserved national peculiarities, but helped to develop and maintain them. Thus the "Outer Mission" of the Lutheran Church was concerned to an increasing extent with the teaching of the Gospel among foreign people with a view to new folk churches (Volkskirchen) being built up that will correspond with the particular character of the people.

3. If national multiformity in outward church order is a necessary result of the historical and ethical division into nations in general, it must also be taken into account, as regards admission into ecclesiastical office, from the moment when a mission church becomes the church of a people. The holder of pastoral office must be so bound up with his Parish in its earthly existence that the ties growing out of it are his as well. Here the bond of identity of nationality comes in. The Reformed Churches put this principle into practice even before it was theoretically established.

Whether, and to what extent, this principle is to be applied to Christians of Jewish origin living among us is a matter requiring particular discussion. It is a question, first of all, whether the Jews domiciled in Germany belong in the full sense to the German people, or whether they form an individual nationality and are therefore a guest-people (Gastvolk). This is a matter that the Churches as such cannot decide. For them, the Jewish people today is certainly unlike any other people: It remains the chosen and cursed people through whom salvation will come, the people of Jesus and of the Apostles by race, a nation preserved for the coming of Jesus Christ as its historical end (Matt.23,39; Rom.11). Its countryless distribution among the nations serves as a reminder of the limitations of all sharp divisions into nations, of the temporary nature of separation of thenations, and of the Kingdom of God that will come through the Christ promised to Israel. But this realisation on the part of the Churches of the salvation-bringing uniqueness and the mystery of the Jewish people does not make it possible to answer the question as to whether the Jews living among us belong in the full sense to the German people, or whether they are a foreign, guest people. The Church cannot answer this question, for Jewish Christians, with any universal validity, except with reference to the Sacrament of Baptism. The belief of the Church in the sanctifying function of Baptism includes, for example, no judgment on the question whether marriages between Germans and baptised, believing Christian Jews are to be desired or discouraged. The question of national relations between Germans and Jews is of a biological-historical character. It can only be answered by our people in the same way as by every other people, in the light of their particular biological-historical situation.

5. The German people today feel more and more that the Jews in their midst are a foreign people. They have realised the menace to their own particular life that is caused by the emancipation of the Jews, and are counteracting this danger with special legal measures. In the struggle for the renewal of our nation, the new State is excluding from high office men of Jewish or half Jewish descent. The Church must recognise the right of the State to adopt such legal measures. It realises that in itself it is called to a new sense of its t a s k o f b e i n g t h e n a t i o n a l C h u r c h o f t h e G e r m a n p e o p l e. This also means that it consciously stresses today its principle of the close relationship between the holder of office and his community, and that it applies this principle also to Christians of Jewish descent. From the position of the Churches in the life of the people and for the accomplishment of its tasks, the appointment to office of men of Jewish descent would mean a heavy burden and drawback. The Church must therefore insist on keeping Jewish Christians out of office. Their full membership in the German Protestant Church will not in this way be disputed or limited any more than that of other members of our Church who do not fulfil the necessary pre-conditions for admission to Church office.

6. This fundamental principle implies no rigid law, but rather leaves room for exceptions to the rule. The State "law for the re-establishment of Officials" recognises, in allowing for exceptions, that Jews, who are ready, for example, to sacrifice their lives for Germany, can become members of the German nation. This is to imply that the barrier between the Jewish and the German people is not fixed but adjustable. The Church itself knows too that the honest conversion of a Jew to Jesus Christ by joining the Church, can lead from alien conditions to membership in the German nation.

From the foregoing it follows that the Church in its order leaves room for exceptions, that it will admit to office Christians of Jewish or half Jewish origin. People of Jewish descent have rarely been appointed to office in the Church, and such appointments must in the future be in the nature of exceptions, but it must remain possible for such appointments to be made where the necessary qualifications are fulfilled.

7. This exception concerns in the first place pastors and holders of office of Jewish or half Jewish descent who are already at work. It does harm in particular to the nature of the pastoral office, to ordination and the vocation for it, if the Church dismisses from service, solely on account of their origin, pastors of Jewish or half Jewish descent who have proved themselves by service. It is not - as in § 3 of the Prussian Church statute - admission to office, but dismissal, that requires special discussion in each individual case. Cases of insuperable difficulties arising between pastor and parish, on account of the Jewish descent of the pastor, should be dealt with according to ecclesiastical ruling, which should also apply where a spirit of confidence between pastor and parish has been broken down. The Church cannot here simply adopt the laws drawn up by the State, but must rather proceed according to the laws which are evolved from its essential substance as a Church.

8. Finally, as far as future instances of the admission of men of Jewish origin to Church office are concerned, the Church, in justifying and controlling these exceptions, will have to find principles of a particularly ecclesiastical character. It will be best advised to leave the decision in individual cases to its bishops.

Erlangen, September 25, 1933.

(Signed) D. Paul Althaus.

(Signed) D. Dr. Werner Elert.

Professors of Theology!

* See also the Opinion of the Theological Faculty of the University of Marburg (Annex I to: Developments in the Church in Germany from the Church Elections to the National Synod August - September 1933).

A LETTER TO REICHSBISCHOF MÜLLER FROM THE PRESIDENT OF THE
UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK.

The Palace,
Chichester, England.
October 23, 1933.

Right Reverend and dear Sir,

Last month at Novi Sad I had the pleasure of receiving the letter addressed by the Temporary Governing Body of the German Protestant Church on September 6th to the Executive Committee of the Oecumenical Council for Life and Work. I have no doubt that since our Committee met you have been fully informed by the delegates of your Church of the general course of the discussion, and of the Resolution finally adopted, a copy of which I enclose. As that Resolution makes plain, I was asked as its Chairman by the Executive Committee to write to the Governing Body after our Meeting, and to let its members know our thoughts on certain matters. It is therefore with a deep sense of responsibility that I address this letter to yourself as first German Reichsbischof.

I should like, first of all, to say with what profound sympathy I personally have watched the great awakening in the life of the German people, and the new hope, faith and enthusiasm with which multitudes of your fellow-countrymen, not least the young, have been and are inspired: as well as the sense of release from Bolshevism and materialism with which their hearts and minds are filled. May I say also that I and my colleagues on the Oecumenical Council welcome the desire for a fuller life and the abundant signs of spiritual movement to which the new development of the German Church gives expression, and the wish of the Church to bring the Gospel to the people in their language and in their way? And I am very thankful for the desire to which you yourself gave utterance in your Message at Wittenberg on September 27th for a new comradeship of faith and sacrifice at home through the Church, and for a relationship of honest and true co-operation with the Protestant Churches of other nations, under the rule of the same eternal Lord.

I wish I need say no more. But there are other elements in the present situation which arouse very different feelings in my mind and the minds of my fellow-Christians represented on the Oecumenical Council: and out of the friendship which has steadily grown between all our Churches and the German Church since the Stockholm Conference, I feel bound to let you know what those feelings are.

I write as a Churchman, and the spokesman of Churchmen from many Churches, to one who stands at the head of the German Evangelical Church. I am very conscious of the weakness in many particulars of the Church of England: and we are all conscious of various defects in our various Churches. How great nevertheless is our responsibility as Churchmen at the present time, and how urgent the call which comes to every one of us to be true to the precious trust of the Gospel which God has committed to His Church! It is just because I feel the vastness of the responsibility that I cannot, in honesty, refrain from indicating certain features that have emerged in the development of the new German Evangelical Church which are gravely disturbing to the Christian conscience. I refer especially to two things.

- (1) The adoption of the Aryan paragraph by the Prussian Synod

and certain other Synods has come as a great shock to us and to innumerable other Christians. It is a great shock that Pastors and Church Officers and Church members should be deprived of their posts in the Church or made to feel outcasts or inferior Christians simply because they are Jews by birth or of Jewish descent. The shock is the more profound as the Church which thus makes race a determining factor in the status of the Christian is not a Church of little learning or immature, but one the scholarship and evangelical zeal of which has been the admiration of Christendom. I am very glad that a large body of Professors of the New Testament in German Universities have made a public protest on this very point.

(2) The further feature to which I am bound to refer is that which the two thousand German Pastors set out so plainly in their Declaration, presented at the National Synod at Wittenberg. It is enough to quote these sentences:-

"In critical and important meetings of the Synod the present majority of its members has refused the minority its fundamental right of giving advice and of free speech, even in regard to questions which touch upon the essential nature of the Church and its Commission. Church life has been kept by force for several months under the coercive control of a single group in the Church. It ought not to be that in denial of brotherly love, the Church of Jesus Christ should through the domination of force be made a Kingdom of this World."

Such suppression or forcible silencing of those holding views to which the controlling group objects is a great shock to other Churches, and to all Christians who stand for the free preaching of the Word of God and for the freedom of its preachers.

I have referred especially to two matters gravely disturbing to the Christian conscience. Is it not possible, seeing how great are the issues at stake, for you now finally to say, and by your action to secure, that such suppression and silencing of opponents on the one hand, and such discrimination against Church members of Jewish descent on the other hand, shall no more take place, while you are Reichsbischof, in the German Church?

Let me repeat, in conclusion, that I write with genuine appreciation of so much of what is now going forward in Germany, and that I long that Germany should hold without dispute its proper place of great leadership in the community of nations. But I have felt obliged, just because I have this longing, and this admiration for Germany, to communicate my distress and anxiety, and that of my friends, with regard to particular items in the present situation. I have tried to do it in the spirit of the Oecumenical movement itself, which stands for brotherly co-operation, with all frankness amongst the Brethren, who desire, whatever the nation to which they belong, to work and pray together for the reconciliation of the nations and the offering of a common witness to the principles of the Universal Church and to the one saving Gospel of Christ.

With much respect,

I am,

Yours very faithfully,

George Cicestr:

President

of the Oecumenical Council for Life and Work.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

November 1933

2, Rue de Montchoisy

THE SITUATION OF THE CHURCHES IN GERMANY

The establishment of the National Socialists' dictatorship has resulted in the German Evangelical Church taking the place of the twenty-eight churches which hitherto formed the Federation of Protestant Churches in Germany. The object of this unification was to adapt the Church to the new conditions of the Reich and to enable it to collaborate effectively in reconstructing the Nation.

This object could have been attained had not the party of the "German Christians" - by its attitude and its extravagances - raised the opposition of a part of the Church. To understand the situation, one must note that this opposition is essentially religious and not political. The majority, if not all of the Christians in Germany were won for national socialism and ready to work loyally at the national restoration. But they are not all politically associated with the "German Christians" (Deutsche Christen) who are not only extremists, but who wish that the legislations of the Church and of the National Socialistic state should be moulded in the same form. Other Christians are energetically opposed to this pretention; although being National Socialists, they understand that the Christian Church has to preserve its own character and must be directed exclusively by the Gospel of Jesus Christ. There lies the difficulty which divides the Evangelical Church of Germany and which, until now, has hindered the hoped-for interior unification.

At the Church elections last summer the party of the "Deutsche Christen", backed by the Chancellor Hitler and directed by the Almoner Ludwig Müller, carried 80% of the votes; they were thus able to dispose of a large majority and to organise the new Church according to their idea. In these circumstances the General Synod of Prussia was opened in Berlin on September 5th. Three important questions had to be solved. The first, the institution of the episcopate, met with no opposition at all, after the spokesman of the "Deutsche Christen" had assured the audience that the object was not to introduce into the Reformed Church an unfailing authority of doctrine or administration of justice, but only to give to the Church a responsible director.

But it was different when the legislative proposals were taken in hand regarding the transfer to the ecclesiastical senate of the competencies of the Synod and specially the prescriptions concerning the "Aryan" descent of the clergy and their entire devotion to the National Socialistic State. Before the voting, the Group called "Gospel and Church", representing the minority, read a declaration of

protest and left the Synod amidst violent agitation. After stating that, in spite of promises to the contrary, proportional representation had been refused and that they were systematically excluded from all charges, they protested against a procedure of violence incompatible with the spirit of the Church. They declared, moreover, that they would not admit the introduction in the ecclesiastical legislation of certain regulations of the Civil Servants' Statute, regulations contrary to the spirit of the Church, and that without any previous consultation.

As one may guess, they had in mind the "Aryan" paragraph, under which no person of "non-Aryan" origin may accept appointment in the Church. Once the dissentients had left, the bill was voted without difficulty. But far from being choked, the opposition reared its head again with more power at the National Synod of Wittenberg, on September 27th.

In the meantime fresh circumstances arose corroborating the minority's point of view. The Theological Faculties of Marburg and Erlangen were asked to give their advice on the question of the spiritual independence of the clergy and the application of the "Aryan paragraph" to the Church. During the last days of September they published a detailed memorandum exposing point by point all the theological considerations. The Marburg Gutachten tended definitely in favour of the liberty of the protestant clergy and the equality of all the members of the Church without any distinction of ethnological origin, whilst the Erlangen Gutachten left the door open for the foundation of a Ghetto-church. In addition, twenty other professors of theology from all parts of Germany have given with the same firmness as the Marburg faculty, their opinion as to the Bruderschaft des Glaubens innerhalb der Kirche Jesu Christi, die keine Schranken der Rasse innerhalb der Gemeinde gelten lässt.

Thus strengthened in their conviction, two thousand German clergymen have addressed to the National Synod of Wittenberg a manifesto of moving eloquence. After having adjured the directors of the Church not to content themselves with beautiful words but to solve these questions according to the Gospel, they declared it their duty, in all due conscience, to denounce anything in the new legal dispositions of the Church that might be contrary to the Gospel and which might compromise the real message of the Church. They closed the manifesto with a solemn oath to serve God's Word only in the spirit of truth and love and to fight without relaxing against everything that might menace the purity of the Church.

The Synod of Wittenberg has been the first national Synod of the Evangelical Church of Germany. Its main object was the election of the Reich Bishop and the formation of the Government which must help him in directing the Church. The episcopal dignity has been conferred upon the Prussian bishop L. Müller and consists in representing the unity of the Evangelical Church of Germany and in supplying its administration, with the help of an Office of 4 members: one Lutheran, one Reformed, one representative of the Churches of the Union and a Jurist. The bishop of the Reich must be a Lutheran.

Bishop Müller made a platform speech in which he cleared himself from the charge of subordinating the Church to the State and from breaking the communion of faith which unites the Christians of all nations and all races. He said: "We are and wish to remain a Church which professes the faith of our ancestors and we want to hold to the justification by faith, which is the treasure of all the Churches of the Reformation. We want to bring the Gospel to our people in its language and according to its genius. For this reason our opinion is that its messengers should be of German blood. We are not a State Church. But living in the German State which supports the Church the latter is responsible to the State as we are responsible to God for the manner in which we fulfil our mission amongst the German people. As to the liberty of conscience, we only admit such as was claimed by our reformers for the welfare of the Church, but not such as ends in caprice or disorder. Our relations with foreign churches will be equally those of confidence and collaboration in the name of Our Lord". He ends by saying: "The struggles of ecclesiastical politics have come to an end. Now begins the fight for the soul of our people".

It seems there is in these words an attempt to pacify the spirit. Be that as it may, the firm attitude of the Christians who do not belong to the majority, will have contributed to make the latter conscious of the necessity for the Church to remain faithful to its vocation and to the Spirit from which it was born. The future will show how far this line of conduct has been followed. For the moment, one must suspend all judgment and observe the work of the new directors of the German Church.

Note: The official document mentioned above has been translated into French and can be obtained at the International Christian Press and Information Service, 2, Rue de Montchoisy, Geneva.

INTERNATIONAL CHRISTIAN PRESS
AND
INFORMATION SERVICE
GENEVA.

No. 3 November 1933

2, Rue de Montchoisy

SURVEY OF THE LEAGUE OF NATIONS
ASSEMBLY OF 1933.

At the present time, a tragic misunderstanding separates the League of Nations from public opinion. The latter, often misinformed, attributes to the Geneva institutions responsibilities which are in no way their concern, and the present scepticism is to a large extent based on an extraordinarily unjust attitude. To-day, the departure of Germany and the adjournment, even temporarily, of the Disarmament Conference, have brought still further mental confusion. Although the present difficulties are not to be under-estimated, they must not be allowed to monopolise attention and to conceal many of the positive elements of a gigantic and ever necessary undertaking which, in spite of all obstacles, is going ahead.

It is in this spirit that the œcumenical press and information service of Geneva has prepared the following letter on some results of the recent Assembly of the League of Nations:

In the political field, the return of the Argentine to the League of Nations, bringing with it vast scope for further expansion in the South American Continent, has been greeted with intense satisfaction, and it has been a matter for rejoicing that the conflict that has so long divided Peru and Colombia is on the way to solution, thanks to the wisdom with which the parties have submitted to the demands of the Pact, an example that one would like to see followed by other South American States.

Moreover, the question of the protection of minorities has been a major preoccupation. Equal attention has also been given to the much larger problem (which includes the obligations incumbent upon those States which are not bound by minority treaties), of the right, inherent in modern civilisation, of all citizens of a State to be assured of equal treatment, legally and in fact. The debate led finally to the unanimous reaffirmation of the duty of States not bound as regards the League of Nations by any legal obligation towards minorities, to observe none the less "in the treatment of their minorities of race, religion or language, at least the same degree of justice and tolerance which is exacted by the treaties and in accordance with the regular action of the Council". But the Jewish problem has been scrutinised further under another aspect, on account of the presentation to the Assembly of a Dutch proposal "aiming at the organisation on an international basis of assistance to refugees (Israelites and others) coming from Germany". The Assembly has instituted a High Commissioner to direct this collaboration, and in particular to adopt all possible measures to ensure work being found for the refugees in all countries that can provide it. This High Commissioner, who has recently been appointed by the

Council of the League of Nations in the person of Mr. James G. McDonald (an American), is assisted by an administrative council in which both the States and the private organisations which are willing to sit on it will be represented.

As regards the work accomplished by the League of Nations and the departments of its secretariat, many interesting facts are to be recorded. Here, only a few of them can be indicated.

In spite of the present difficulties, there are signs of an improvement in the economic situation: World industry has increased its output by 30% from June 1932 to June 1933; unemployment has decreased; exports from those countries whose economic activity is devoted in the main to agriculture and industries of extraction, have increased.

From the point of view of financial activity, the League of Nations is taking an effective part in the re-establishment of several countries: Austria, Bulgaria, Hungary and, thanks to these combined efforts, an improvement in the budgetary and economic situation in these countries is to be recorded. Furthermore, a special enquiry has been conducted in Greece and an agreement, aiming at technical collaboration with the Roumanian Government, has been worked out. The keenness to make use of the experience of the departments of the League of Nations that deal with finance, and the desire manifested by countries overseas to profit by it in their turn, testify to its value.

In the field of hygiene, Governments are appealing more and more for the assistance of the League of Nations in solving problems which, being outside national delimitation, can only be solved on the international plan. Appeals of this kind have come, in the course of the past year, from four continents: In Africa, at the Cape, it is the struggle against the propagation of yellow fever and the plague, and against the introduction of smallpox through ships coming from the East. In Asia, it is the organisation of a Chinese quarantine service, to include the principal ports; with the development of the Singapore Bureau, linked up with 153 ports, functioning on behalf of the departments of sanitary administration of the East as a watchful sentinel to inform them of the outbreak and course of the epidemics. In America, Chile has requested an enquiry into popular alimentation. In Europe, the Republic of Czecho-Slovakia has asked for assistance in reforming its whole sanitary administration.

In the strictly humanitarian field, the fight against the universal scourge of the drug traffic is being continued with success. The convention for the limitation of the fabrication of drugs is among those which obtained the largest number of ratifications (39). It constitutes an innovation, for this is the first time that economic production has been subordinated to humanitarian and moral ends.

Still under the auspices of the League of Nations, the work of protecting refugees undertaken by the Nansen International Bureau is making effective progress; in the course of the last months, help in various forms has been extended to 72,000 refugees, of which 7,000 were Armenians, who have been settled in the Republic of Erivan.

A recent event of particular significance is the adoption of the draft of a convention which marks a stage in the progressive liberation of women from human exploitation. At a time when international traffic, that is to say, the enticing of women to destinations abroad for immoral ends, has only been punishable in the case of minors, a new convention will aim at "the repression of the traffic in adult women enticed, for immoral purposes, even with their consent, in one country, for transport to another".

It is to be hoped that the day will come when the traffic inside a country will be punishable on the same scale as the international traffic.

At a time when it is being asserted on every hand that what is lacking to humanity is men who are prepared for the colossal tasks of the present day, it is encouraging to affirm that this year's Assembly devoted very particular attention to child protection and decided to extend its efforts in this direction as soon as the budget permitted. The Assembly demanded the working out of an enlarged plan of action.

As is shown in this rapid sketch of some of the activities of the League of Nations, the problems that it is striving to solve are those with which the Christian conscience is most profoundly concerned. The appeal to public opinion is thus also addressed to the Churches, in the conviction that collaboration between men of good will and between the nations will lead to the reconstruction of a regenerated world and that, with them, the ideal of the League of Nations implies the establishment of peace and justice, and respect for the element of the divine that is in each of us.

P. Bouscharain.

* * * *

Copies of any of your issues carrying our press releases would be much appreciated.

November 1933

2, rue de Montchoisy

International Christian Work in the East and in the West.

The committees of the oecumenical Council for Life and Work and the Worlds' Alliance for international friendship through the Churches have met in London in the beginning of November 1933. They took the following decisions :

To continue actively the preparation of the joint meeting of the oecumenical Council and the plenary assembly of the Alliance, which will take place at Budapest from August 23rd to 30th 1934, so far as the international and financial circumstances permit. Amongst the subjects on the agenda we may mention the relation of the Church and the Nation, and the Church and the World Order.

To develop closer collaboration between the two movements by means of regional & national conferences through the research department established at Geneva and in the form of a regular Christian seminary of international studies yet to be established in said town. Special attention will be payed to the problems and the necessary action of the League of Nations and the International Labour Office.

Measures have been taken to carry into effect the decisions of both the oecumenical Council and the Worlds' Alliance, in favour of the Assyrian Christians of Iraq, the Russian Christians suffering from famine and the refugees from Germany, and equally to draw the Churches attention to the critical situation of the Disarmament Conference. The committee of the Worlds' Conference on Faith and Order has fixed the meeting of its Council at Zurich, from Sept. 3rd - 7th 1934, so as to bring the leaders of the different oecumenical movements into contact with each other.

An international conference of the World's Student Christian Federation has recently been held in Java, at which delegates from Japan, China, the Dutch East Indies, Australia, New Zealand, India, America, Burma, Siam, France and Holland were present. The delegates to this meeting which was particularly significant and rich in spiritual results, took in hand the problem of nationalism such as it exists in the Far East, and its relations to Christianity, together with the question of the significance of Christianity confronted with the oriental religions. The important problem of the position of the absolutely unique character of Jesus Christ in relation to the profound spirituality of these Ancient non-Christian traditions, was eagerly discussed.

Copies of any of our issues carrying our press releases would be much appreciated.

Internat. Chr. Press & Inform. Service, Geneva.

AND

INFORMATION SERVICE

GENEVA

4 November 30th 1933

2, rue de Montchoisy

URGENT

WE ASK THAT THE WIDEST POSSIBLE PUBLICITY BE GIVEN TO THE FOLLOWING MOVING APPEAL TO THE CHRISTIAN CHURCHES WHICH THE PRESIDENT OF THE DISARMAMENT CONFERENCE MAKES THROUGH THE INTERNATIONAL CHRISTIAN PRESS SERVICE AT THE PRESENT CRITICAL JUNCTURE.

* * *

THE CHRISTIAN CHURCH AND THE DISARMAMENT CONFERENCE

- 1) Special Message to the Churches from the Rt. Hon. Arthur Henderson, President of the Disarmament Conference.
- 2) Editorial concerning the present situation at the Conference.

I. Mr. HENDERSON'S APPEAL

The seriousness of the international situation is such as to demand the most profound consideration by those who value what is best in our present standard of civilisation; but it should especially appeal to all who are influenced by high moral and spiritual ideals as are the various branches of the Christian Churches. The churches cannot remain indifferent to the talk of war, or to the threat of a preventive war, or to the rapid and dangerous deterioration in the relations of neighbour States now so marked a feature of international affairs. Nor is it sufficient for them to assist in the distribution of dire warnings of the terrible consequences of modern warfare, for however useful these may be, we have reached a stage when it is essential to face fundamentals. We Christians believe that mankind should live as one great family. It is because of this belief that we are bound to support the vast human^{ad} venture of organising the world into one society pledged to keep the peace.

The enterprise upon which we are engaged at Geneva means much more than securing a reduction in the costly burden of armaments, it is an effort to induce nations to seek security no longer in the application of force but in the moral authority of the collective peace system, based on the Covenant of the League of Nations and the Paris Pact.

May I, at this critical moment, appeal to the Churches for steadfast loyalty to the ideal of world peace, but also for an uncompromising determination to do all in their power to make this ideal to prevail. To keep the nations in the paths of peace is the supreme task of the Churches, and of Christian Citizenship. If we unitedly dedicate our lives to this noble purpose there need be no more war.

* * *

II. Editorial:-

CHRISTIAN OPINION AND THE PRESENT SITUATION

The Disarmament Conference goes on and Mr. Henderson is still at the helm; but for the time being, that is to say until mid-January, the major efforts to secure agreement upon the basis of the British Draft Convention are to be made through the ordinary diplomatic machinery of the Great Powers away from Geneva.

At a moment when once again there is palpable failure to agree; and when there is even vague talk of a break up of the League of Nations, and of war, it is the duty of all members of Christian Churches and societies to take honest stock of the situation, and to try to draw the appropriate lessons from such a stock-taking.

* * *

But first - a note of encouragement ! Those - and their name is legion - who have publicly demonstrated over and over again their desire for disarmament should take courage from the knowledge that all this effort on the part of progressive public opinion has not been wasted.

On the contrary, it is believed by experienced observers here in Geneva that without this constant public support - as represented for example by the great Disarmament Demonstration held in Geneva on Sunday, October 15th and the messages thereto from thirty-one countries - the president of the Conference might have been obliged before now to declare that the attempt to reach agreement on a Convention was hopeless. This fact should stimulate workers for disarmament to continue demanding of Governments that they should one and all strive for agreement on a first Convention.

* * *

But the fact that despite unparalleled organised demand for general reduction in armaments, agreement is not yet in sight after twenty-one months of effort, and that rearmament is advocated on many hands with growing assurance, brings home the magnitude of the task before the Peace Movement - using the term in its widest sense. It reveals, moreover, something that has long been evident to students of international questions, namely, that disarmament important though it be, is only one part of a necessary evolution of outlook and policy that must precede any firm establishment of peace.

What is the nature of this evolution? Today after a decade of international experimentation through the League of Nations and in other ways, the spirit and practice of nationalism are once again triumphant. The conception of absolute national sovereignty has not only remained intact as an abstract legal doctrine, it has recaptured in recent years much of the prestige it had lost on account of the desperate experience of the Great War, as a working principle.

* * *

The crux of the whole matter is, then, the question of loyalty. Where is the supreme loyalty of the citizen to be bestowed? For the Christian this is not a difficult question to answer, in theory at least, because the Christian Church has always insisted that loyalty to God is the Christian's first and foremost obligation. It is true that there have been, and still are, wide divergences of view as to how that loyalty to God should be expressed in terms of citizenship and of political duty. But the Church has always emphasised the doctrine that the authority of the State is only valid in so far as it subserves God's purposes; which applies, presumably, not only to the furtherance of peace and justice within the State, but also in the world order generally and in the interests of a world-wide Christian family which knows no barrier of race or nationality.

True, the Christian conception of the Church is not co-terminous with the international community. But evidence is not lacking to show that Christian thought has been moving towards recognising the claims of international solidarity since the War. In England, for example, both the widely representative Conference on Politics, Economics and Citizenship (C.O.P.E.C.) and the Lambeth Conference have laid down the principle that Christian loyalty should transcend loyalty to the State in the event of a State waging war in defiance of its international obligations. This means, in effect, that in the eyes of the Church, the Christian citizen in such circumstances would not be expected to support the national government in question.

It is clear that such an attitude cannot only apply to time of war. It implies that a supra-national loyalty should be constant and positive. This does not eliminate patriotism, but it does imply that true patriotism and love of country is consistent with a national policy that conforms to an obviously necessary condition of world peace and order, namely, that no single state can ever be entitled to force its view of its own interest upon the world by violence. It is equally obvious that this principle once accepted, as it is already accepted on paper (the Kellogg-Briand Pact) implies a responsibility resting upon the international community of States and thus upon the citizens thereof, to undertake collectively the duty of restraining any anarchic attempt to gain national advantage by resort to violence. At the same time, it is important that Christians should realize **that** the present international situation guaranteed by existing treaties is in many respects unjust; and that therefore, it is essential that loyalty to the conception of an international community should imply the duty to secure just changes in the status quo by peaceful means.

* * *

This conflict of loyalties is, without doubt, the greatest of all issues before the world today. It is the issue of peace or war. But, war being what science has made it, the issue becomes

one of the very survival of any civilized life on the earth. Moreover, this is not a question of mere physical existence. It is a question of the maintenance of external conditions of peace and order in an interdependent world which alone can make possible the growth of those moral and spiritual values of beauty, of truth and of goodness, the cultivation of which is an integral part of Christian discipleship.

INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE.

2, rue de Montchoisy, Geneva.

December 8, 1933.

SURVEY OF CHURCH DEVELOPMENTS
IN GERMANY,
October/November 1933.

I. As a result of the announcement by the Reich Bishop in the National Synod at the end of September, that the church political struggle was over, and that united work must now begin, attempts were made on all sides to win back the ground for work in common by the different groups in the Church. At the immediate request of the Reich Bishop and of other ecclesiastical leaders, representatives of the Pastors' Emergency League and of the Deutsche Christen met together, to discuss with full frankness the fundamental differences of principle in matters of confession, the relations of the Church to the State, the Aryan paragraph and other questions. The Pastors' Emergency League made it a precondition of such real collaboration, as did the pastoral fraternities (Pfarrerbruderschaften), that all the events in the struggle for the reconstruction of the Church, and in particular the political interests of the Deutsche Christen, which had prevented brotherly collaboration in the parishes, should be cleared up in an honest and uncompromising manner.* It is clear from the constitution of the pastoral fraternities* that they are in no way merely church political groups, but brotherhoods in the best sense of the word which deepen and enlarge their own work and serve the whole community life. The discussions that took place during these attempts, (about which the International Christian Press and Information Service is able to give historical account, and also the results, as far as published), led to a more and more clear definition of attitude by the various groups to the questions involved.

II. The development of this discussion became of special importance in the light of the birth of the "Artgemässen Deutschen Glaubensbewegung", a movement composed of national Germanic religious groups, calling themselves consciously a-Christian and openly demanding legal recognition as a "third confession", in addition to the Roman Catholic and Protestant Churches, and thus having influence in the schools and universities. Like the Deutsche Christen, they want a religion rooted at all costs in the national character, and they already reject Christianity as a religion essentially foreign to that character, and believe that, with their Germanic, national creed, they make the nearest approach to the interests of the radicalised and secularised masses of the people.

III. Already at the beginning of November, the struggle to find common ground within the German Church was more and more approaching a deadlock, because the Radical circles of the Deutsche Christen were preparing new attacks. In the great manifestation of the Deutsche Christen in Berlin on November 13, in which about 20,000 people took part, the radical forces of the Deutsche Christen broke out anew, and making a strong attack on the Christian Creed, demanded the exclusion of the Old Testament, the removal of the Crucifix the immediate application of the Aryan paragraph and education to a "heroic creed". The present bishops and higher ecclesiastics made no resistance at this manifestation. It only came thirty six hours later, under the pressure of the tremendous emotion in the

parishes. On the same day, three leaders of the Pastors' Emergency League and of the Pfarrerbruderschaften were suspended from office.

The Reich Bishop declared himself at once with all sharpness against this intolerable attack on the creed of the Church and also effected the suspension from all his church duties of the radical leader of the Berlin Deutsche Christen, who had been the chief speaker at the manifestation. On November 16, by a new church law, all existing laws in the different states, concerning the employment of clergy and church officials, which contained the Aryan paragraph, were nullified, and a law announced that was to be applied to the whole sphere of the German Church. The suspension of the three pastors was, on the decision of the Reich Bishop, withdrawn. Furthermore, Bishop Hossenfelder withdrew his protection from the radical leaders of the Deutsche Christen and at the same time stated that he did not uphold these attacks, which he regarded as a signal blunder.

IV. Clearly recognising that it was not a matter of a single action, but of something that had been developing for some time, the 3,000 pastors of the Pastors' Emergency League were not satisfied with reassuring declarations and special measures. They demanded the immediate separation of the Reich Bishop from the Deutsche Christen by his public renunciation of his protection of that movement and the immediate removal from their office of all church leaders who had taken part in the manifestation in Berlin and of all those who, during the last months, had exercised intolerable compulsion in the parishes. Since their expectations were not fulfilled, the 3,000 pastors of the Pastors' Emergency League read from the pulpits throughout Germany on November 19, a declaration denouncing the unprecedented attack on the Lutheran confession and the Bible, and the unbearable policy of the higher church officials.*

V. On November 23 and 24, at the meeting of the leaders of the Deutsche Christen in Weimar, an attempt was once more made to join all their forces under the leadership of Bishop Hossenfelder, but the following events have since taken place:

On November the resignation of Bishop Dr. Schöffel from the Geistlichen Ministerium (the only member of it who was not a Deutsche Christen);

Deutsche Christen in Württemberg and Bavaria left the movement and some of them immediately joined the Pastors' Emergency League;

Deutsche Christen in Pomerania, under the leadership of Bishop Tom, left the movement and came to the support of the Reich Bishop;

Deutsche Christen in Thuringia left the movement, because Bishop Hossenfelder did not seem to be radical enough for them;

The State Bishops of Bavaria, Württemberg, Hessen, Pfalz and Baden declared themselves solidly for the Pastors' Emergency League;

Leading theological professors left the Deutsche Christen movement, among them, and in particular, Professors Fezer and Schumann who, together with the Reich Bishop, belonged to the provisional church Government, and also Professor Gogarten and a whole group of his followers.

I. On November 27 a great mass demonstration of the Pastors' Emergency League took place in Berlin, with over 10,000 participants who, in declaring the strength of the Reformation, expressed their loyalty to their creeds and also their loyalty to the present State.

On November 28, the resignation of Bishop Hossenfelder from the Geistlichen Ministerium was announced.

This was followed on November 30 by the resignation of the whole of the Geistlichen Ministerium; the Reich Bishop ordered the postponement of his consecration, which should have taken place on December 3.

VII. On Friday, December 1, Reich Chancellor Adolf Hitler announced that nobody had the right to interfere in the Church controversy, from outside because, he said, this controversy was purely a Church matter. The Reich Minister for the Interior, Dr. Frick, order the State Governments to give corresponding instructions to State and political departments and emphasised that no Church had the right to appeal to any State organisation in this Church controversy. (i.e. Especially not the leaders of the German Christians).

On December 2, the leaders of the State Church met, in order to submit to the Reich Bishop nominations for the Geistlichen Ministerium. After a declaration by the Reich Bishop that he would not tolerate demands submitted to him in the form of an ultimatum by any group, Dr. Lauerer, Director of Deaconesses in Neuendettelsau, was appointed for the Lutheran Church, Professor Beyer, of Greifswald, for the United Church (Unierte Kirche) and Dr. Weber for the Reformed Church. They are all Deutsche Christen. No reliable information is yet available as to whether these men have accepted office; a protest against this composition of the Geistlichen Ministerium has been made from various State Churches and also from the Pastors' Emergency League.

On December 4, a Church law was published, according to which the members of the Geistlichen Ministerium and also the officials and assistants of the Church Government for the whole Reich are forbidden to belong to any Church political parties, Leagues, groups or movements. In the meantime the Reich Bishop has asked the authorities of the Protestant State Churches to enforce the same measures among their members.

Moreover, the Reich Bishop has renounced his protection of the Deutsche Christen movement.

On December 5, the Geistlichen Ministerium formed a reconciliation Committee, with a view to putting an end to the conflict that had arisen through this political struggle in the Church. The Pastors' Emergency League and the Pfarrerverbrüderungen will be represented on this committee.

* Documents giving details and proof of these matters may be obtained from the International Christian Press and Information Service.

INTERNATIONAL CHRISTIAN PRESS
AND
INFORMATION SERVICE
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No. 5 December 11, 1933

2, Rue de Montchoisy

INTERVIEW WITH
MR. JAMES G. MC DONALD, HIGH COMMISSIONER FOR GERMAN REFUGEES.

Note

We are particularly glad, in view of the growing concern of members of Christian Churches and Societies for the problem of the refugees from Germany, to offer, through our Press Service, an Interview which the High Commissioner for German Refugees kindly gave us at the close of the first meeting of his Governing Body held in Lausanne.

It will be remembered that before his appointment as High Commissioner by the League of Nations Council in October, Mr. McDonald was Director of the (American) Foreign Policy Association of New York and is widely known in the U.S.A. through his writings, lectures and radio talks as expert on international questions. He has also been a regular and much appreciated visitor to Geneva and other European countries.

"Well," Mr. McDonald began at once, "I am happy to say that we have made an excellent start at Lausanne where my Governing Body, composed of representatives of specially interested governments, has been at work during the last few days, laying down the general lines to be followed in our work".

"I say our work advisedly", Mr. McDonald continued with emphasis, "because no one must run away with the idea that, a High Commissariat having been set up, there is nothing left for other people to do. On the contrary, as I emphasised in my opening speech at Lausanne this grave and tragic problem affecting at present some 60,000 persons can only be solved in view of all the special difficulties, notably those arising from the economic crisis, if there is a generous and effective international collaboration, not only on the part of governments but of private organisations as well".

On being asked if he was satisfied with the help already afforded to the refugees by private agencies Mr. McDonald replied with a characteristic twinkle in his eye:-

"A High Commissioner must never be satisfied! Like Oliver Twist he must always ask for more. As you know, up to the present, by far the largest private effort has been made by the Jewish organisations. From one point of view that is natural enough, since 51,000 out of the 60,000 refugees estimated to have left Germany, are Jews. But from

another point of view, there is a certain danger that just because of the splendid efforts of world Jewry, other people may be tempted to minimise their own responsibility."

"It is for that reason", the High Commissioner continued, "that I am especially glad to be able to make, through your Press Service, an urgent appeal to members of Christian Churches and organisations far and wide. I ask that they will respond generously to any appeal that may be made to them for immediate gifts of money to meet pressing claims, but, more important still, I ask for steady support of constructive agencies whose task it will be, for a long time to come, to aid in finding more permanent ways of ameliorating the unhappy lot of the refugees".

In response to a request by the interviewer that he would explain how the work of private agencies would fit in with that of the High Commissariat itself, Mr. McDonald replied:-

"The details have still to be worked out, but, in principle, it is already decided that, in addition to the Governing Body of Government representatives, there will be set up an Advisory Council composed of representatives of the private agencies (Jewish and non-Jewish). The private agencies will be responsible for raising funds and for the administration of relief. The High Commissioner will co-operate in soliciting funds, but will not directly administer them. It is intended that by means of the Advisory Council the work of the private agencies will be co-ordinated and overlapping and wastage eliminated. The chief work of the High Commissioner himself, apart from this important task of co-ordination and in helping to raise funds, will be to negotiate with governments and other official bodies as regards transit facilities (passports, permis de séjour, and the like) and opportunities for settlement on a smaller or greater scale".

"You can see", Mr. McDonald concluded, "that there is much to be done and no time to lose. The High Commissioner needs all the help that he can get, and he is confident that he will get it".

NOTE: We are informed that Churches and Christian bodies in different countries have taken part already in relief action. In consultation with the High Commissioner, the Churches are appealing in Great Britain, and the Universal Christian Council for Life and Work to its European constituency, for Church collections in aid of destitute refugees, and especially with a view to meeting the urgent needs of Christians of Jewish descent. The Churches will be represented both on the Advisory Council and in the bureau set up by the High Commissioner.

Oecumenical Press and Information Service, Geneva.

2, rue de Montchoisy.

Reply of the Reich Bishop of the German Protestant Church
to the President of the Universal Christian Council.

Berlin. December, 1933.

Right Reverend Lord Bishop,

In view of your far-reaching appreciation of the position of our people and our Church, it was with much gratitude that I received your friendly letter of October 23rd. The real issue for us to-day is a common defence of the Christian Churches against the powers of unbelief and irreligion. The two questions which you address to me also include problems which, in one way or another, concern the other Christian Churches of the world, and therefore demand a serious consideration in common.

One thing I may certainly understand from your friendly letter - that you appreciate the specially great and responsible tasks which the German Protestant Church has to discharge in relation to our people. We can undertake these tasks all the more gladly when we are certain that the other Churches of the world realise that in this matter they not only have the same need, but also possess the same grace and the same promise of Our Lord Jesus Christ. You may be sure that, as you indicate in your second question, I will do all I can to reach a complete union of all the ecclesiastical and theological forces in the German Protestant Church. The change in the spiritual ministry which has just been completed is very closely connected with this. I may similarly assure you that the subject of your first question has given rise here to serious theological consideration. You will have learnt already that the enactment of the well-known measure dealing with the officials of the different Churches, including the so-called Aryan paragraph, has just been stopped.

We are concerned with such large questions that I may not say anything final. But it is my special wish that in the future we may find an opportunity for discussion together upon those questions which are so important to the Christian Church - the race problem, the State, and the international order.

With cordial greetings,

I am,

Yours very truly,

(signed) LUDWIG MULLER.

